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Historical pageant

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HISTORICAL PAGEANT

*Closing the Centennial Celebration, June 6-13, 1914, of the Founding
of New Harmony, Indiana, in 1814*

PRESENTED BY
THE SCHOOL CHILDREN OF THE TOWN ASSISTED
BY THEIR FRIENDS
JUNE 13, 1914, AT EARLY CANDLE-LIGHT

BOOK OF WORDS

By
CHARITY DYE

MANAGER W. V. MANGRUM
HISTORIAN MRS. NORA FRETAGEOT
DIRECTOR MRS. MARY H. FLANNER



THE COVER WAS DESIGNED BY
MRS. HAROLD HAVEN BROWN

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DEDICATED
TO THE SCHOOL CHILDREN
OF NEW HARMONY

PREFATORY NOTE

The school children's historical pageant is a distinct division of pageantry in itself, demanding special considerations of time, preparation, choice of material, and adjustments to the age and development of those taking part. It should be borne in mind that children have no large background of experience and hence the methods used with adults can not be used with them. The evolution of the school pageant has been in response to the play spirit along educative lines, and marks a difference between the mere spectacular performance, which is gotten up in haste and dies as soon as it is born, and the one that makes permanent impression of what is valuable to the development of the pupil, and is presented in conformity to the known laws of education. Under the wise management of Mr. Mangrum, the superintendent of the schools, who began five months in advance, the New Harmony pageant soon proved its educational value. It has made community interest and co-operation a living reality; it has telescoped the history of the town and the region in the minds of the children and taught them of people and events more vividly than could have been otherwise possible; it has united the entire school system of the place by giving every child some active part in preparing for the great historic event of celebrating the founding of the town. The very least ones have been cutting with the scissors the pageant scenes, outlined by the teacher, and making silhouettes; others have been drawing the outlines; some naming the birds of the district; others, the trees; and still others noting the procession of wild flowers, all to show the nature of the region. Older ones are making maps of the town and the topography of the land, or drawing posters, and the prominent buildings of historical note. The higher grades are using the scenes in original composition work of character study and the dramatization of events. Music has been a feature all the way along. Boys have been heard singing "Lo! I Uncover the Land" from the pageant, with happy loud voice. New Harmony is a rural community with only three hundred school children; what has been done there is possible to some degree in every community in the state. The pageant lends itself especially to rural regions wherever there is a school or several schools to unite in a festival for honoring those who have helped to make public education possible. The near approach of the centenary of the Statehood of Indiana in 1916—furnishes the psychological moment that makes it both a privilege and a duty to arouse in every school in the state, a new interest in its own environment or local history, thus leading to a wider interest and conception of historic growth. The work of the historical pageant in the schools of Indiana should begin next September so as to give ample time without interfering with the regular work that must otherwise be done. Richmond, Vincennes, Fort Wayne, LaFayette and many other Indiana cities are especially rich in pageant material, to say nothing of the wealth in this respect in the rural communities on every side.

CHARITY DYE.

May 20, 1914.

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ALL UNITE WITH THE MUSIC OF THE BAND AND SING AMERICA

HISTORICAL NOTE TO INTRODUCTION

CESSIONS OF LAND.—The second charter of King James the First ceded "All those Lands, Countries, and Territories, situate, lying and being in that part of *America*, called *Virginia*, from the Point of Land, called Cape or *Point Comfort*, all along the Sea Coast to the Northward, two hundred miles, and from the said Point . . . all along the Sea Coast to the Southward two hundred Miles, and all that Space and Circuit of Land lying from the Sea Coast of the Precinct aforesaid, up into the Land throughout from Sea to Sea."

Virginia had in 1781 declared her readiness to cede her lands Northwest of the Ohio river to the General Government. But owing to the terms proposed by her, agreement was not reached till March 1, 1784, when, upon the authority previously given by the Virginia Legislature, her delegates in Congress ceded this land to the General Government.

The Ordinance of 1787 and the beginning of Indiana Territory in 1800 are known to every school child in the state.

INTRODUCTION

TRUMPETERS

Hear ye! Hear ye! The school children's pageant commemorating the one hundredth anniversary of the founding of New Harmony, Indiana, in the year 1814 is now to begin. You will first see the spirit of the Forest primeval, represented by the wood sprites, who will dance. After this the Prologue will be spoken.

I. DANCE OF THE WOOD SPRITES

The stage is set with trees in boxes, and the woodland sprites, dressed to represent spring and garlanded with wreaths made of leaves, wind in and out among the trees as they dance.

2. THE PROLOGUE

An ancient king had once a crystal globe
Which imaged all his realm and men and deeds ;
He only had to look therein to see
His entire kingdom vast before his eyes.
The crystal globe we have today is Time
In which who wills, may look into the past
And plainly read through books, and art, and men
Of what was done along the centuries gone,
Each one of which though marking but a span,
Doth also measure lives and progress made,
And outposts point for those unborn to reach
Before they pass from off the scene of life.
Look you now backward in Time's crystal globe
Upon this land three hundred years ago
And feel the primal hush that reigned supreme
Before man's voice broke in the central gloom.
Then England's King did royal charter grant.
And other cessions came and laws were made
And Indiana Territory formed.
Now see far back the long procession start !
First owner of the soil, the Red Man, comes
Well pleased with happy hunting ground so large,
And none to claim or question his first right.
Next comes the friendly Frenchman to buy skins,
Or plant the Cross or tell the tidings glad
Of peace on earth and of good will to man.
The pale-faced pioneer soon follows on

Well armed with woodman's ax to blaze the way,
And build the cabin in the clearing wild
Where all the simple joys of hearth and home
Make him free man and founder of a line.
Look back again and hear the news of war;
The British Red Coat now invades the land.
To meet him comes the manly pioneer
Now called "Colonial Soldier," who defends
His home and country, dear as life itself.
The years go by and quiet rules the land;
But look again! now towards the river banks,
And see the Rappites marked with deep intent;
They come not singly as the pioneer;
A hundred strong they come as brothers true,
Whose life means work, forgetting self in all.
As conquerors they come to plant and reap
And build; to give and not to take and hoard.
We see them move about in church and home
And march to music, going forth to work;
Their lives are Godly and their leader true,
For manhood strong, George Rapp example stands.
They pass us by, but what they left behind
Is still a witness of good life; good work!
The Owen band from Lanark, now come here
To work out social dreams in this fair spot;
To study nature and her laws and read
The message left by bird and stone and fish,
Forgetting not the laws that govern men.
The little children claim their tenderest care
In training them to strength for adult life;
And woman is given a place within their scheme
As helper in, and sharer of all work.
Wise Robert Owen and his group were schooled
In forethought for the good of all mankind.
They too pass by in person not in thought;
Their influence helps to shape our lives today
And all this country wide and grand looks on
With interest in the tribute that we bring
To honor them for teaching untried ways
In education, science, law and love
And all that makes for worth and higher life.
Shall we go forth less worthy than our sires?
Or lift to heaven less worthy brows than they?
Shall we not strive on towards the goal in view
To which they pointed out and bade us reach?
Let it not be in vain that we have met

To look again back in Time's crystal globe
And see the meaning of this day and hour
That beckons on to fairer life in home!
In school, and church, and mart and nation wide.

Note. At the close of the prologue the end trumpeters will conduct the speaker off the stage. The middle trumpeter will step to the front.

SCENE I. EARLY CESSIONS OF THIS LAND

TRUMPETER

You will now hear the chorus sing of this land, and listen to the pages tell of our right to it.

1. SONG. "Lo! I Uncover the Land"

Lo! I uncover the land
Which I hid of old time in the West,
As the sculptor uncovers the statue
When he has wrought his best.

Emerson. (*The Boston Hymn.*)

The chorus both comes and goes singing, remaining on the stage long enough to sing the stanza twice.

2. STATEMENTS OF THE PAGES. THE CESSIONS AND RULE OF THIS LAND FROM 1609 TO 1814

First Page. King James's Charter, 1609

This land from royal grant of England's King
Dates back three hundred years or more, when we
Of that domain named for the Virgin Queen,
Were part.

Second Page. Virginia's Cession in 1784

Virginia now doth cede her land that lies
To north and west of the great river known
As Ohio, unto the general government
To which this spot henceforth belonged.

Third Page. Northwest Territory, 1787

Our Congress then did straightway measures take
For rule and bounds of this new gift of land
And Ordinance of seventeen-eighty-seven,
Far famed, did pass. The Northwest Territory
Was the name by which we then were known.

Fourth Page. Indiana Territory, 1800

One portion of this tract was set apart
And "Indiana Territory" called,
And government commenced at Fort Vincennes
In eighteen hundred. This was still our head
When Father Rapp came his community
To found here just a century ago.

The pages in the foregoing scenes carry banners with the insignia of England, Colonial Virginia, the United States with the thirteen stars, and of Indiana Territory.

HISTORICAL NOTE TO EPISODE I

THE WABASH VALLEY.—A celebration of the founding of New Harmony naturally includes a mention of the thirty thousand acres of land bought by the Rappites for their settlement in 1814. This tract extended to Vincennes, which had then long been the most flourishing post west of the Alleghany mountains, and in which the Rappites had a trading center.

Mr. Lockwood says: "In slow succession there passed through the beautiful valley of the Wabash,—'described by Col. George Croghan as early as 1765 as one of the finest countries of the world'—the roving Indian, the Jesuit Missionary, the French fur trader, the British redcoat, the Colonial soldier, and the American pioneer."

EPISODE I

EARLY LIFE ASSOCIATED WITH THE WABASH VALLEY

SCENE I. INDIANS AND FRENCH FUR TRADERS

TRUMPETER

Give ye heed! Give ye heed! The Red Man is now to appear. You will see the braves and the squaws in their wigwams and in the dance; also as they barter with the French fur traders.

1. The Indians.
 - a. An Indian Lullaby.
 - b. Dances of the Squaws and the Braves.
2. The French Fur Traders.
 - a. Coming with trinkets for the Indians.
 - b. Bartering with the Indians.

The Indians and fur traders leave the stage at the middle of the back, and return after the missionaries are on it.

SCENE II. THE FRENCH MISSIONARIES

TRUMPETER

The French Missionaries are now coming. You will see them plant the Cross and hear them chant the songs of their religion, true to their motto, "TO THE GREATER GLORY OF GOD."

The Missionaries are dressed in black gowns with girdles of the same at the left side, also with brimless caps, white collars, and possibly some of them with crosses on their breasts. Along with them are two standard-bearers, one carrying the cross and the other carrying the banner of the order with a cross in a field of blue on one side and the motto, "TO THE GREATER GLORY OF GOD," on the reverse side. In one corner there will be a fleur-de-lis. They come and go in processional and recessional chanting "Stabat Mater" in both and also while they plant the cross.

SCENE III. THE BRITISH RED COAT AND THE COLONIAL SOLDIER MARCH BY

TRUMPETER

Behold the warriors! They follow the missionaries. The Red Coat comes to invade and the Colonial soldier to defend this land.

Each group of soldiers marches to the bugle playing the airs of its own country, and dressed in the uniform worn by the soldiers of Revolutionary times.

SCENE IV. THE PIONEER

BAND PLAYS "LAND OF THE FATHERS"

TRUMPETER

Ho, ye! Ho, ye! Ho, ye! The pioneer is now at hand! He is the home maker, the continent builder, the true hero of our new country. At his fireside are sown the seeds of our great American Democracy.

Persons—Father, Jeremiah Jenkins; mother, Nancy Hanks Jenkins; children, Sarah, aged fourteen; Benjamin, twelve; Thomas, ten; Rachael, eight, and the baby boy. The grandmother. Visitors: Mr. and Mrs. White and little daughter, Mr. and Mrs. Jones and son Robert, the singing master, Mr. Brewster; the hunter, Mr. Thomas, and the woodsman, Mr. Blake.

SONG BY THE CHORUS

"The Pioneer"

(Tune, "My Native Land." In Sunnyside, p. 61)

I

I sing to thee, O Pioneer!
Whose manly strength without a fear,
And purpose firm in Heaven's sight,
Gives thee a place by crested knight,
Or feudal lord o'er country side.
Thou art the nation's honest pride!

II

Thy symbol, O brave Pioneer!
Is woodsman's axe to forests clear
And cabins raise in regions wild
For sake of fireside, wife and child
And country dear to fast upbuild.
Now with thy praise our hearts are filled!

III

O noble, noble Pioneer!
We give thee honor now and here,
In this our Middle West a part,
Thanks come to thee from every heart,
In words of love and hope and cheer.
All hail! our noble Pioneer!

Family having entered, father seats himself at the stand and takes out his glasses; mother places the baby in the cradle, then comes to the stand and takes out her sewing; Benjamin, Rachael and Thomas gather around the basket of corn to be shelled for the grist, and Sarah makes ready to spin at the big wheel that stands a little ways back. The grandmother takes out her knitting.

MR. JENKINS.—(*Going to the wall, taking down the almanac and returning to the stand as he opens it.*) Well, Nancy, it's going to be clear to-morrer (*and looking up*) and the rest of the week.

MRS. JENKINS.—I'm powerful glad of it! I want to go down and see Mrs. Simpson. She's been so poorly of late.

CHILDREN.—(*Gathered around the basket, cry out together.*) Hooray! Hooray! We're awful glad!

BENJAMIN.—(*As he shells the corn.*) I must get my walnuts in Saturday.

THOMAS.—We're going to have speakin' in school Friday!

SARAH.—(*Fixing her wheel for spinning.*) I want to go down to see Granny Jenkins Saturday. (*Turning to her father, who is still looking at the almanac.*) Daddy, read some of the jokes in the almanac.

MR. JENKINS.—(*Reading.*) "The horse is a curious feeder, for he feeds best without a bit in his mouth." (*Children stop shelling corn to listen.*)

"The greatest ocean race known is what?" (*Fishes.*) (*Children all laugh.*)

MR. JENKINS.—Here's something for you to guess.

CHILDREN.—Read! read!

MR. JENKINS.—Why does a hen cross the road? (*Children all guess wrong except Rachael, who says "She wants to go to the other side."*)

MRS. JENKINS.—Right! Rachael is a good guesser!

MR. JENKINS.—(*Again reads.*) Two prisoners were quarreling. One said to the other, who had taken a watch, "What time is it?" He immediately answered the other, who had taken a cow, "It's milking time, sir." (*Children clap hands and cry,*) "More, Daddy! More, Daddy!" Father says, "No more to-day. There's some mighty funny things in that almanac! You'd better look in it once in a while."

MRS. JENKINS.—(*Who has been sitting at the table sewing and now starts to thread her needle.*) Children! children! I've lost my needle! Come, quick! quick! and get down and find it. (*All, father included, hunt for the needle and make quite a scene.*) Here's even grandmother, I declare!

RACHAEL.—(*Holding up the needle.*) I've found it! I've found it! (*Bringing it to her mother.*)

MRS. JENKINS.—(*Taking the needle from Rachael.*) Well, I declare! and my little Rachael! Nothing can go on in this house when a needle's lost till it's found. I've brought up my family so far on four needles, jest because everything's stopped till they're found. Rachael, go look in the winder curtain and see if the other three are there. A needle's just as important as the axe or anything about the place.

RACHAEL.—(*Returning.*) They're all there, mother.

MRS. JENKINS.—That's good. (*A knock is heard at the door.*)

MR. JENKINS.—(*Loudly.*) Come in. (*There enter Mr. and Mrs. White and little daughter, Mrs. and Mr. Jones and little son, and Mr. Brewster, the singing master.*) I'm mighty glad to see you!

MRS. JENKINS.—Howdy! (*Shaking hands with all in a most cordial manner.*) I'm powerful glad to see you! And here's Mr. Brewster, too. That means we're going to have some good singing to-night!

MR. WHITE.—We jest thought we'd scare you with so many of us. But the moon's so bright we couldn't stay in and so we thought we'd come and set till bedtime!

MRS. JENKINS.—(*As she disposes of the guests on chairs and stools.*) Settin' till bedtime's what I like best of anything! People can't

come here for that too often to suit me. (*The grandmother comes forward and welcomes the guests and the children join Benjamin around the corn basket.*)

MRS. JONES.—Are ye all well?

MRS. JENKINS.—Yes, the children have had a spell of the mumps and the chickenpox, but they're all over it now.

MR. BREWSTER.—(*Who had joined the children upon entering, brings out Thomas by the hand, saying*) I've found something fine for you all to hear! Our little Thomas is learning his a, b, c's and we're going to help him sing them.

MR. WHITE.—Good! My little girl is learning them too!

MRS. JONES.—And so is our Robert!

MR. JENKINS.—Well, Brewster, you do the leading!

MRS. JONES.—Begin all! (*Children, led by Mr. Brewster, sing ba(ba), etc.*)

MR. JENKINS.—Let's all help! (*All join in with the children and sing ce(ce) and ta(ta), etc., till through.*)

RACHAEL.—Daddy, Sarah can sing the geography lesson!

GUESTS ALL.—Come, Sarah! Come!

MR. JENKINS.—Yes, Sarah, we'll all jine in and sing with you! (*All sing the capitals of the states.*)

MR. JONES.—We can't sing the capital of our state yet. I wonder how long it'll be before Indiana Territory'll be a state?

RACHAEL.—(*Coming to the front.*) Benji's going to speak a piece Friday.

MRS. JENKINS.—'Pears like the children's trying to show off to-night!

MR. WHITE.—Come, Benji! I'm jest waitin' to hear you speak your piece! What's the name of it?

BENJI.—Breathes There a Man!

MR. WHITE.—Good! Good! That's a fine piece, I know that! (*Benjamin speaks and all clap hands.*)

GRANDMOTHER.—(*After going to the reel and taking off the yarn on it.*) Come, Thomas! Hold this for grandmother! (*Thomas holds the yarn, and after winding it grandmother resumes her knitting.*)

RACHAEL.—(*Bringing the gourd from the wall.*) This is just like the one we have at school, and I passed the water round for the children to drink out of it the other day! (*Mrs. Jones admires the gourd.*)

MRS. JENKINS.—(*To Mrs. White.*) Have you seen my quilt since I finished it?

BOTH LADIES.—Do show it to us!

MRS. JENKINS.—Well, it's mighty purty! I did want to have a quilting, but I couldn't get it in. There's nothing nicer than a quilting where you meet all your friends, and get so much done and the menfolk and the young people come in the evening. It's 'most like a weddin'!

MRS. JONES.—We've not had a quilting in this neighborhood for quite a while! I think they're nice, too.

MRS. JENKINS.—Do you see my chest there? (*Pointing to it.*) I keep my treasures in it. I'll bring my quilt out. (*She goes to the chest and lifts many bundles out, placing them beside the chest, and brings out the quilt, which all admire.*)

MRS. WHITE.—I heard you speak of another quilt that your mother pieced for you.

MRS. JENKINS.—Law, yes, I hardly ever take that out except to please the children once in a while. (*Goes to chest and brings out quilt.*)

MRS. JONES.—I never saw such a beauty!

MRS. WHITE—Ain't it purty?

MR. WHITE.—A woman that could piece a quilt like that could do almost anything.

MR. JONES.—I tell you the mothers of our children are mighty smart!

MRS. JENKINS.—Well, since the chest is open, I'd as well show more. It'll be a long time before I open it again. (*Lifting out a long roll of rag carpeting, spreads it on the floor. The children gather about and the visitors are filled with surprise.*)

MRS. JONES.—And you did this? My!

MRS. JENKINS.—Yes, I spun every thread of it on that wheel. (*Pointing to the wheel.*) I cut every rag and can tell where I got each piece. They are colored with walnut and copperas and sassafras.

MR. JENKINS.—My woman's lost no time since I've knowed her, I can tell you!

MRS. WHITE.—Women have to keep busy to do the like of that!

MRS. JENKINS.—(*Bringing out a double coverlet.*) This was spun and wove by hand too.

MRS. JONES.—There's nothin' more to say!

MRS. WHITE.—That's what I'm thinking! (*A loud knock is heard at the door.*)

MR. JENKINS.—Come in! (*Louder.*) Come in, I say! (*A hunter with a bag of game on his back and a woodsman with axe on his shoulder enter, each resting his pack by the door.*) How are you? I was jest thinking what a fine night this would be for hunting! You seem to have had purty good luck!

MR. BLAKE.—I felled a tree for him that had a whole nest of coons in it.

MR. THOMAS.—Yes, I owe my good luck to-night to Mr. Blake.

THE CHILDREN.—(*Gathering about him.*) Please tell us about the wild beasts you've fought with! Do, please!

MR. BLAKE.—I'll come sometime on purpose for that, I must go now.

MRS. JENKINS.—Benjiman, you and Sarah pass the apples and cider around. (*They are passed and the hunter and the woodsman retire.*)

MR. JENKINS.—(*Opening the Bible on the stand, takes out a letter, holding it up.*) This came from Kentucky. It was three weeks on the way, and cost the sender twenty-five cents.

MR. WHITE.—That seems a heap to pay, but it's so nice to write to your friends.

MRS. JENKINS.—Mr. Brewster, we must have some music before you go!

MR. BREWSTER.—Very well! Each one name a tune. (*Oft in the Stilly Night. Auld Lang Syne, are named and sung.*)

GRANDMOTHER.—(*Going to the cradle at the crying of the baby, and bringing him to the front.*) You've not seen this young man to-night! We're awful proud of him! (*The baby is taken into the arms of the guests and then replaced in the cradle by Grandma.*)

MR. WHITE.—It's time to go. Jenkins, come over soon and sit till bedtime with us!

MR. JONES.—And with us!

MR. JENKINS.—We'll do that real soon! (*Good-nights are spoken and hands are shaken. All go to the door. When guests are gone the family gather about the stand and the father reads from the nineteenth psalm. When he is through, after a moment's pause they all stand and the father in an attitude of reverence says:*) May no harm come to any home this night. (*They kiss good-night and go out together.*)

BIOGRAPHICAL AND HISTORICAL NOTE TO EPISODE II

George Rapp, founder of New Harmony, Indiana, was born in Württemberg, Germany, in 1757. Here, at the age of thirty, he began to preach in his own home to people gathered from miles around. Not being satisfied with the religious spirit of his native land, he sought freedom in America in 1803 and established a "Community of Equality," called "Harmonie," near Zelienople, Pennsylvania, where all the members bound themselves in obedience to the laws regarding property and brotherhood, and to the loyal support of the doctrines of their leader. Experience proved this location to be unsatisfactory and Father Rapp purchased thirty thousand acres of land along the Wabash river in Indiana, about fifty miles from its junction with the Ohio. Here, in 1814, the men came and made ready for the families who came one year later and another "Harmonie" community was established. The ten years spent in Harmonie, Indiana, mark a marvelous prosperity in the increase of wealth, power and happiness. In order to be nearer a great market, they sold the Harmonie estate to Robert Owen, of Scotland, in 1825, and went back to Pennsylvania, about twelve miles from Pittsburgh and founded the town of Economy, where they remained till the community died out, celibacy being one of their tenets. Father Rapp was a man of deep religious conviction and great power, and his influence in his community made for what was best in building character.

There is a slight fore-shortening of history in Scene IV of Episode II.



GEORGE RAPP

EPISODE II

THE FOUNDING OF NEW HARMONY BY THE
RAPPITES IN 1814

BAND—OVERTURE TO WILLIAM TELL

TRUMPETER

Hear ye! A new scene presents itself. A German community led by Father George Rapp is to be started on the banks of the Wabash. Here all will share equal work and equal reward.

SCENE I. THE LANDING OF THE MEN IN 1814

(The day after the landing. Persons: Father Rapp and his men in the wilderness after a night's rest under the large oak tree. Men appear with axes on shoulders and saws in hand ready for work.)

FATHER RAPP.—*(Lifting his hands.)* Hail, my men! How did you rest last night under the oak tree?

MEN IN A BODY.—Well! Well!

FATHER RAPP.—You are ready for work, I see!

MEN.—All ready!

FATHER RAPP.—*(Sweeping the compass with his arms.)* These are giant trees to be cut, but we can do it!

MEN.—Ya! Ya! Ya!

FATHER RAPP.—We shall go forth in bands. Jacob Dengler will you lead the first band?

JACOB DENGLER.—That I will! Step out, men! *(Johannes Trompeter steps out.)*

FATHER RAPP.—I see Johannes Trompeter wants to be a leader! Join him. *(Men obey.)*

JOHN REICHERT.—I will be the next.

FATHER RAPP.—Follow John Reichert. *(Men step out.)* Do all the men have leaders? Are all ready?

MEN.—All ready!

FATHER RAPP.—Ours is a joyful work! Here even in this wilderness, with these great trees before us to be cleared away, we are cheered by the thought that we are working for the good of one another.

MEN.—It is true! It is true!

FATHER RAPP.—I shall be with each band to-day at some time. When we can all be together, I shall lead you forth, as is our wont, with singing and music.

MEN.—Be it so! Be it so!

FATHER RAPP.—Pass now to your tasks, and may the work of your hands prosper.

(Men go forth singing.)

BEAUTEOUS IS THE GREAT WIDE WORLD

Translated by J. S. Duss

1. Beauteous is the great wide world,
More so, still our living;
All the loveliness unfurled,
God is freely giving.
2. Still what is all of life's alloy?
Scan it with probation—
You will find all earthly joy,
But of short duration.
3. Though one be in treasures rich,
Gold makes no one wiser.
And in death are all alike;
Beggar, Pope and Kaiser.
4. No one, but by Christly life,
Heaps eternal treasures;
And through noble toil and strife,
Enters heavenly pleasures.

SCENE II. THE LANDING OF THE FAMILIES ONE YEAR AFTER, IN 1815

The Rappite families just landed from their boat on the Wabash, have on their wraps and carry bundles as travellers carried at that time. The company consists of women and children for the most part, with a few men. They are led by Frederick Rapp, and come in processional from the river banks, singing Luther's hymn. They come in

twos mostly and when the company are about half on the platform, continuing to sing, Father Rapp, in long gown and long white beard, and cap, appears with upraised hands, standing before them till all have reached the stage. Then they all kneel to receive the Father's blessing.

FATHER RAPP.—May the blessing of God rest upon you all, my children! May each one of us strive to live the life of the just and walk uprightly before all men and in the sight of God. Amen! (*All rise, taking the attitude of reverence.*)

FREDERICK RAPP.—(*Coming forward.*) Father, I am glad to come to thee! (*Shakes hands.*)

FATHER RAPP.—Welcome, my children! I wish I might call you each by name and shake the hands of each, but time permits not, with the matters that we have on hand! It is fitting that we rejoice over being gathered together once more, after our separation for one year. It is also fitting that we feel a just pride as we look about us, (*gesturing*) in the work of our men in making ready for you these comfortable homes that you see. We know with what willing hearts you will take up the tasks that await you here in this new settlement in a new land. We have been one in aim and in spirit since we crossed the deep to fair America, where we have been free to work out the will of God as we have understood it. As our hopes outweighed our regrets in leaving Wurtemberg, so do they in coming from Pennsylvania to this spot. It will be only a short time before we shall here look upon flourishing vineyards, waving fields of grain, green meadows and hear the lowing of herds and the hum of the mill and the spinning wheel. Life here will go on as it did in Pennsylvania, and our new home will soon be our old home too. We know the doctrine that we profess, of mercy, justice, self-sacrifice and industry. And knowing the doctrine we must live the life! I shall now lead you forth to the dwellings that are waiting for you. (*The body of travellers, led by Father Rapp, retire singing as they came, in recession, off the opposite end of the stage from which they entered.*)

Stage empty.

SCENE III. A DAY IN THE RAPPITE COMMUNITY, 1819 —THE PALMY PERIOD

WATCHMAN'S EARLY MORNING CALL

"Again a night is passed and the morning is come, our time runs away and the joys of heaven are our reward." *(Three times.)*

MUSIC BY THE BAND—GERMAN AIRS

TRUMPETER

Hear, all men! You are now asked to spend a day in the Rappite Community, and see the signs of prosperity that reigns here.

1. THE WAKING OF THE TOWN

People of the community dressed in the Rappite costume are seen going hither and thither. Some with baskets in hand, others carrying bundles. The boy cries out in the street "Sollt Fleisch holen," "Sollt Fleisch holen!" Over the doorway of the store is the sign, "THE STORE," and people are coming out and in. The squatters are there in numbers, and dressed in fur coats. The visitors are (Woods, Birbeck, Hulme, Welby and others.) At the same time, the harvesters in procession, led by Father Rapp and the band, pass by on their way to the fields. There are men, women, boys and girls with baskets, and carrying sickles and rakes in their hands.

2. HOUSEHOLD INDUSTRIES OF THE AFTERNOON

The stage is set with ovens and tables and utensils for the women, who are preparing the evening meal. They have dishes and seem very busy. The little children run in and out. Two boys come to blows just as Father Rapp comes out upon them. Father says, "What is this, my children? No disputes must arise in this community. The sun must not set on any man's wrath. Rise, my children! Shake hands and be friends." The children obey. They also ask Father's pardon for their conduct.

3. RETURN FROM THE FIELDS SINGING

CHILDREN OF FRIENDSHIP AND LOVE

Translated by Jacob Henrici

(Nephew of Jacob Henrici, Trustee of Harmony Society.)

1. Children of friendship and love, lift your voices,
Sing the sweet bond that uplifts and rejoices;

Joyfully sounding divine friendship's praises,
Join the great hymn the angelic host raises,
In grateful homage to heavenly love
Swing your glad hearts to the ether above.

2. Lo! from the throne there the bright fountain gushes;
Through the wide heavens the crystal flood rushes—
Pure, holy, friendship, from sun to sun streaming;
Filling all space with its blessed mild beaming!
Love rules the universe; through it alone,
Can real blessedness ever be known!
3. In bonds of friendship the spheres are united;
Seraphs and angels in friendship are plighted.
Patient and loving it meets ev'ry trial;
Freely forgives, with divine self-denial.
Were its pure ray into hell to descend,
Hell at that moment would come to an end.
4. Friendship is shield against arrows of malice;
Holds to the suff'rer the life-giving chalice,
Gives to the starving friend food to restore him,
Warns and protects him when danger hangs o'er him;
Brings to the dying couch heavenly rest,
Folds the poor erring one close to the breast.
5. Angel of friendship, abide with us ever;
Comfort and guide us; abandon us never;
Fill ev'ry spirit with good will to others;
Grant us in friendship and love to be brothers.
Hate and suspicion, depart from our ways!
Angel of friendship, we bring thee our praise!

As they near the house Father Rapp comes out, and waving his hand to them, says: "I greet you, my children! A hard day's work; a well-earned meal. Our life here grows more prosperous every day. Let us be more thankful in proportion. Disperse ye now to your tables made ready for you, and eat with the heartiness that comes of a good conscience. We meet again just after the early evening service.

4. MEETING AFTER THE EVENING SERVICE

Father and Frederick Rapp come first, followed by the people in procession.

FREDERICK.—Well, Father, things have turned out beyond our expectation!

FATHER RAPP.—Yes, God has prospered us in this land beyond belief in five years! We have done well.

FREDERICK RAPP.—Our people have lived in true “Harmonie,” and we have made good our name. (*Procession of men and women coming from the evening service singing, gather around. Standing.*)

FATHER RAPP.—Greetings, my children! We have gathered here on our way from the service to rejoice in our prosperity without vanity. Let us sing. (*Sing a Rappite hymn.*)

FREDERICK RAPP.—My father and I have just been talking over what has been done since our coming here five years ago; it seems unbelievable!

JOHN L. BAKER.—It does seem unbelievable! (*Others nod and make motion of assent.*)

FATHER RAPP.—We thought we would bring out the book of our community to-night!

JONATHAN LENZ.—(*and members of the community.*) Bring it out, father! Bring it out!

FATHER RAPP.—Frederick, bring out the book!

FREDERICK RAPP.—(*Brings out the book and stands holding it.*) Shall I open the book, Father?

PEOPLE PRESENT.—Father, let us hear Frederick read from the book! Yes, let us hear.

FREDERICK RAPP.—This book, you know, contains the names of all the members of this community and what they had when they joined. Shall I read?

JOHN SCHREIBER.—I do not wish to hear, Father, what the members put in the society when they joined. It is enough to know that we all belong to one body and are all equals in aim and work and worldly goods.

FATHER RAPP.—You hear the wise words of John Schreiber. Have you anything to add?

DR. MUELLER.—Father, I think John Schreiber is right. What good will it do to know what each man put in? We know that each one has done his best since he came and that is enough. We are all equal now just the same as we will be when we are laid to rest like those out there in the graveyard.

FREDERICK RAPP.—Father, of what use is the book if they do not wish to know what is in it? if it would show that they were not equal in this world's goods at the start? They are now equal in every way!

ADAM NACHTRIEB.—Father, your son has spoken well. The book is of no more use. Let us bury it so the matter can never be brought up again!

ROMELIUS BAKER.—Let us burn the book! (*Others nod assent.*) Burn it! Burn it!

FREDERICK RAPP.—Father, what shall be done?

FATHER RAPP.—Let it be as the members have said, I see that we have grown in the true community spirit!

FREDERICK RAPP.—How shall it be done?

LOUIS SCHREIBER.—Here before our eyes!

FATHER RAPP.—Place the book on the table, my son. (*Turning to audience.*) We are all agreed that we are one. Your decision to burn the book will be to you a bond of closer union and faith in the brotherhood of man and the justice of God. The book is here but where are the faggots?

FREDERICK RAPP.—I will bring them, father. (*Brings them.*)

FATHER RAPP.—(*People all gather round closer, each one having an intent look upon his face.*) In burning this book, we are burning all thoughts of selfishness; and in lighting this torch (*lights the torch and holds it*) we are lighting the fire of a finer faith in our hearts. (*Sets fire to the book.*) Let us all sing while the book burns! (*They sing a Rappite hymn.*) As the book ceases to burn, Father raises his hands motioning in silence, a good night and all quietly make the stage empty.

NIGHT WATCHMAN'S CRY.—“Again a day is past and a step made nearer to our end, our time runs away and the joys of heaven are our reward.”

Stage empty.

Music.

SCENE IV. THE TRANSFERENCE OF HARMONIE BY GEORGE RAPP TO ROBERT OWEN, 1824-1825

BAND PLAYS SCOTCH AND GERMAN AIRS FOR SIX MINUTES

TRUMPETER

Attend ye! Important transactions are now to take place. Harmonie is about to pass from the hands of the Rappites into the ownership of Robert Owen of Scotland.

I. BUSINESS MEETING IN HARMONIE HALL IN 1824

PRESENT, GEORGE RAPP, FREDERICK RAPP AND THE HARMONIE
COMMUNITY

FREDERICK RAPP.—(*Opening the meeting.*) As we bound ourselves more firmly together at the end of the first five years here, by the burning of the book, to show that all were equal, regardless of what we first put in the society, so now we are met to make the ties still stronger as we hear the plans of our leader. (*Jonathan Lenz stands.*) Jonathan Lenz wishes to speak.

JONATHAN LENZ.—Let us hear the purpose of our leader.

JOHN REICHERT.—What the Father says will be right!

FATHER RAPP.—You are all true children of the Rappite doctrine, and as such you will, I see, wish to do what is for the good of all. My son Frederick will now tell you of what Richard Flower has done for us. (*Turns to Frederick.*)

FREDERICK RAPP.—When Richard Flower went from Albion, Illinois, to England, my father, as many of you know, asked him to advertise there the Harmonie estates for sale. He has done this, and here is his letter.

JOHN L. BAKER.—(*Recognized by the chair.*) And please you, father, may we hear the letter read?

FATHER RAPP.—The reading of the letter will now be heard. (*Turning to Frederick.*) Read the letter.

FREDERICK RAPP.—(*Holding the letter in his hand.*) Richard Flower's letter, as you see, is very long and can not be read entire, but I shall leave it on the table for you to see. The part that refers to the business in hand says: "I have found a purchaser for the Harmonie estates if they prove what I've represented them to be. The buyer is a wonderful Scotchman, Robert Owen, by name, and will come to America to see the lands. He is willing to pay the price I asked, of one hundred fifty thousand dollars. He is like you, a believer in community life and he wants the estates for a place to carry out his system of co-operation in America."

JOHN REICHERT.—That is good news from over the sea! This land is a good place to start communities in and the more we have of them the better it is.

JOHN L. BAKER.—I wish to stand for anything that is for the good of all, and if it is to be for the sale of the Harmonie estates here, I shall stand for that too. (*Others nod assent.*)

FATHER RAPP.—I feel that it is wise, my children, that we go to a place nearer to the market. Then, too, we are ready to conquer a new wilderness. We have learned so much here in the way of land production and machinery, and general industry, that we have outgrown the place. (*Signs of grief in the audience here and there.*) We who say daily, "The joys of heaven are our reward," can not fix our hearts on one place. (*Long pause, Father sits.*)

JOHN REICHERT.—Father, when do you look for this Robert Owen?

FATHER RAPP.—At any time. He likely started as soon as the letter, and we may look for him any day. (*George Wagner stands.*) George Wagner, one of our wise men, has something to say.

GEORGE WAGNER.—Father, how soon is it in thy will to go?

FATHER RAPP.—We give immediate possession. (*Meaning looks exchanged in the audience.*)

FREDERICK RAPP.—It might be well to add that we also surrender in the purchase our stock and goods and grain in part.

ADAM NACHTRIEB.—(*Recognized.*) Robert Owen will get a fine vineyard. (*Others.*) Yes, and fine sheep and cows and hogs, too. (*All nod assent.*)

FATHER RAPP.—That is well, I would not wish that we sell anything of a poor quality.

JACOB HENRICI.—The will of the father must be done and we are glad that he knows what is for the best.

FATHER RAPP.—Your words are wise, my children, I shall appoint my son Frederick to make ready the lists of acres, and what grows thereon; of the stock as to what kind and the numbers thereof; of the mills and the goods and the buildings, by the time Robert Owen comes.

FREDERICK RAPP.—It shall be as my father says. The lists will be ready.

FATHER RAPP.—As I have so often done before, I again bless you, my children. Let us sing. Will Jacob Henrici lead? (*Rappite hymn is sung.*)

2. NEXT EVENING AT THE RAPPITE HOME

Persons—Mr. and Mrs. George Rapp, Frederick Rapp, Mrs. Johanna Rapp, Gertrude and Rosina Rapp. Guests: Robert Owen, William Owen, Captain McDonald, Mr. and Mrs. George Flower, Richard Flower, Frances Wright and sister Camilla, Jacob Henrici, John Schnee from Springfield, Ebenezer Phillips and John L. Baker.

GERTRUDE RAPP.—(*Before guests arrive, improvising at the piano.*)
Rosina, let us sing. (*They sing an old Rappite song.*)

Beauteous Is the Wide World. (See p. 22.)

FREDERICK RAPP.—(*Taking the violin from the piano.*) I'm glad this is here!

GERTRUDE RAPP.—Do you suppose they are musicians?

FREDERICK RAPP.—Most English gentlemen are!

JACOB HENRICI.—(*Just entering.*) I see you are having some music to-night!

GERTRUDE RAPP.—Yes! I hope you know a good many Scotch songs.

JACOB HENRICI.—Yes! I shall be pleased to sing them!

FATHER RAPP.—(*To Frances Wright, just entering.*) Welcome to this home, Frances Wright! Workers in human welfare always have a place in my home! (*Shaking the hand of Camilla also.*) Welcome to Camilla, too.

FRANCES WRIGHT.—The interest in helping the less fortunate is all-absorbing and makes lighter things fade away.

FATHER RAPP.—(*Shaking hands with Mr. and Mrs. George Flower.*) Here are my friends from Albion; they are also community believers.

FREDERICK RAPP.—(*Going to the door.*) Mr. Owen, I am glad to see you and your son, come. (*Shaking hands cordially with both.*)

FATHER RAPP.—(*Reaching out his hand to Robert Owen and taking Mr. Owen's hand.*) My brother in a common cause, I greet you heartily!

ROBERT OWEN.—Yes, we are brothers in a common cause. My system is very dear to me and the opportunity of working it in America opens up many possibilities. (*Women gather themselves in a group for conversation.*)

FRANCES WRIGHT.—(*Coming forward to meet Robert Owen.*) Good evening, Mr. Owen. Well, our "Worlds are not remodelled yet, and the human race is not redeemed from the existing state of society," but we still have courage.

ROBERT OWEN.—(*Returning greetings.*) I have no doubt that my system will ultimately succeed and that crime will be rooted out, punishment will be abolished, and dissension and warfare disappear.

FREDERICK RAPP.—(*To Robert Owen.*) Has the day been pleasant?

ROBERT OWEN.—I have been looking around and find all things as Richard Flower represented them.

FATHER RAPP.—I had my son Frederick list the land and the belongings of the estate, ready to make the transfer when you came. (*Turning to Frederick.*) Bring the paper.

FREDERICK RAPP.—(*Drawing the papers from his pocket, hands them to his father.*) Here they are, father.

FATHER RAPP.—(*Handing the papers to Robert Owen.*) You will find everything as herein listed.

ROBERT OWEN.—(*Handing the papers back to Frederick.*) Read, will you?

FREDERICK RAPP.—(*Reads.*) Town of Harmonie and Community.

20,000 A. of first-rate land; 2,000 A. highly cultivated land and 15 A. vineyards; 35 A. apple orchards; 500 bearing apple trees; 1 peach orchard; 1 pleasure garden; 1 three-story water mill; 1 factory of cotton and woolen goods; 3 sawmills; 3 large granaries; . . . 1 tavern; 1 store; 1 tanyard. Stock: 140 milk cows, 125 steers, 28 heifers, 700 sheep, 250 hogs, 16 horses, 8 wagons and carts, 8 plows. Whisky, wool and furniture.

FREDERICK RAPP.—Does the list come up to your expectation, Mr. Owen?

ROBERT OWEN.—It does. I am ready to sign the papers. Can I not speak for you, too, William? (*Nodding to son.*)

WILLIAM OWEN.—It meets with my entire approval. The sum, I believe, is one hundred fifty thousand dollars!

FREDERICK RAPP.—That is right. (*Drawing the papers toward him.*) I shall sign my name. (*Looking at his quill pen, signs.*)

ROBERT OWEN.—Let my name be placed next to yours. (*Signs.*) George Flower here can sign as a witness. (*He signs.*)

FATHER RAPP.—John Schnee, our business agent, will sign it, as well as Ebenezer Phillips and John L. Baker. (*Father calls each one by name as he takes the chair to sign the paper.*)

JOHN L. BAKER.—The deed is done. Harmonie is no longer ours. (*As he finishes his signature.*)

FREDERICK RAPP.—(*To Robert Owen.*) I shall give you possession as soon as you wish it.

ROBERT OWEN.—I hope to get my system of cooperation in working order on this side of the water as soon as possible.

FATHER RAPP.—Living in co-operation and brotherhood are the only ways for a happy life. These squatters all about were here when we came and they have never done anything for themselves and are

still in a pitiable condition. My people have, by steady industry, accomplished what you read in the list. This shows what perfect equality will do for the good of man.

ROBERT OWEN.—I trust my community may be as thrifty as yours. But I am not so sure. I have a different problem to deal with, and different people in my undertaking. They may not understand my system at first.

FATHER RAPP.—There is no reason why any community should not succeed by co-operation and equal sharing. (*Mr. Owen and Father Rapp remain seated at the table. The paper is still on it.*)

WILLIAM OWEN.—(*Going to the piano.*) Mr. Henrici, let us have some music.

JACOB HENRICI.—Certainly. (*Gives out "Coming Through the Rye."*) (*Gertrude plays the accompaniments.*)

ROBERT OWEN.—You compliment us to-night! May we not hear some German and American airs? (*The band then starts to play "The Vaterland." All listen.*)

FATHER RAPP.—America is the Fatherland! This is the land of opportunity.

ROBERT OWEN.—I hope I shall find it so.

FATHER RAPP.—Gertrude, bring some of the fresh grape juice so Robert Owen can see the flavor of the fine grapes in the vineyard that he has just bought. This juice is made from cuttings that come from Germany. (*Cake and grape juice are handed to all the company by Gertrude, Rosina Rapp and Camilla Wright.*)

ROBERT OWEN.—(*Tasting the juice.*) This is indeed fine and I am glad to know what to expect. (*When through sipping juice and glasses are taken.*) You have not yet let us hear an American song!

FATHER RAPP.—Jacob Henrici, will you lead in the Star-Spangled Banner? (*Henrici comes to the front and all join in the singing.*)

ROBERT OWEN.—(*Rising.*) We must go. It has been a happiness to meet a man who believes in a higher social state and is carrying out a system for human betterment. I shall meet you again. (*Shaking hands.*)

FATHER RAPP.—Yes, we shall meet again. (*Holding the hand of Owen.*) I wish you to hear a Rappite community song before you go. (*All are standing and join in the Rappite song, "Children of Friendship and Love" (see page 24), after which the guests depart.*)

SCENE V. THE DEPARTURE OF THE RAPPITES, 1825

BAND PLAYS GERMAN AIRS AND "HOME, SWEET HOME"

TRUMPETER

Look ye! The Rappites are about to depart from Harmonie to their new home in Pennsylvania.

Coronetist sounds the reveille and cries, "The William Penn is at the landing! Be ready! Let nothing be left! Have all boxes in the wagon ready to be taken to the boat."

Note. The people are all dressed as they were ten years before, when they came, ready for traveling. There is confusion. The old Rapp wagon is backed up to the end of the stage and being packed with boxes and drawn to the boat by men. People go in and out, forgetting things and going back for them. Others pick up things to remember the place by.)

Stage Empty.

THE CRIER.—To the church! To the church! (*People hasten to the church (which is the platform) and Father Rapp appears as on Sunday.*)

FATHER RAPP.—My children, it seems fitting to come to the house of God as the last place before our departure on the William Penn, for our new home in Pennsylvania. Here we have worshiped in spirit and in truth. The very walls of this house are sacred in memory of our prayers and songs. These are the seats (*pointing to them*) in which have sat those who have gone to their reward, and where we shall soon go. (*Some of the people break down.*) I see some of you moved almost to tears! Let this not be so, but rather let it be a matter of rejoicing that we are to conquer a new wilderness and make it fruitful, as we have done this. We are not parting from one another, but all go as a family to strengthen one another, and that being so, our new home will in a little time be as dear as this has been to us. Saying farewell to a place is not saying farewell to a friend. Let both our feelings and our words be full of cheer and hope. Let our leavetaking of the place be as befits our strength. The boat, the William Penn, lies waiting for us. One moment to say goodbye, and I shall lead you forth singing the same song that you sang when you came here ten years ago. (*Farewells are taken and men kiss men and women kiss women and they follow Father Rapp in recessional singing till the last ones can be heard no more.*)

Stage Empty.

BIOGRAPHICAL AND HISTORICAL NOTES TO EPISODE III

ROBERT OWEN.—Robert Owen, one of the most advanced men of his generation, was born at Newtown, Wales, May 14, 1771. He was self-educated, and being by nature a close observer, and having the power to use his observations; by the time he had, through serving various apprenticeships, come to the position of controlling the mills of New Lanark, Scotland, in January, 1800, he was filled with the possibilities of what might, in such a position, be done to make life less dreary for those whose chances for wage-earning were growing less every day by the rapid introduction of machinery. He began his illustrious philanthropical work here among the operatives consisting of from thirteen to fourteen hundred families, with from four to five hundred pauper children. By the application of his wise schemes for giving training in living, and instruction, and by especial care for the little children whom he was the first to gather into an infant school, New Lanark soon came to be widely known and attracted educators and philanthropists from all parts of the world to see what could be done and what was being done for the betterment of workmen through co-operative life. With this large experience in social reform, Robert Owen accepted the offer of the Harmonie estates in America, made by Richard Flower at the request of George Rapp, and came to this country hoping to find "New Harmony" as he christened it, a place where he could work out his social theories in an untrammelled way. The Owen Community at New Harmony, was short lived as a co-operative body; but like the winged seeds, their ideas have found lodgment and grown into the great social and reform movements without in many instances knowing that they were wafted from the mind of this great man. It is asserted that such a company as gathered in the Owen community at New Harmony has seldom, if ever, been seen on this continent. (See Guide Book to New Harmony.) Robert Owen had the good fortune of moral support by his sons. Robert Dale Owen deserves a pageant by himself, as being one of the most able men of Indiana, as lawmaker, educator, writer and a champion of justice; a worthy son of such a father as Robert Owen.

FRANCES WRIGHT. Frances Wright was one of the moving spirits in the New Harmony community. She and her sister, Camilla, were reared by Jeremy Bentham, who educated them according to his own theories, and as a result Frances was well informed on general topics, versed in the literature of the day, and spoke French and Italian fluently. She had traveled for years in Europe and knew many distinguished persons, counting General Lafayette as her friend. At the beginning of the nineteenth century she was a strong advocate of "Woman's Suffrage," lecturing upon it in a most convincing way in New Harmony and throughout the country. She advocated the abolition of African slavery, trying an actual experiment in the realization of her views in Tennessee. She also spoke on co-education, and equality and justice before the law.



ROBERT OWEN

EPISODE III

THE OWEN COMMUNITY AT NEW HARMONY, 1825-1826

THE BAND PLAYS SCOTCH AIRS

TRUMPETER

Ho ye! In place of Rappites gone, here now
 The Owenites a new community
 Do form, and Constitution do adopt.
 Hear! Robert Owen speaks upon his plans!

SCENE I. MEETING OF THE OWEN SOCIETY IN MAY, 1825

Latter part of the evening of the adoption of the constitution for the Preliminary Society.

a. Song. "*Land of the West.*"

"Land of the West, we come to thee,
 Far o'er the desert of the sea;
 Under thy white-winged canopy
 Land of the West we fly to thee;
 Sick of the Old World's sophistry:
 Hasten then across the dark, blue sea,
 Land of the West we rush to thee!
 Home of the brave: soil of the free,—
 Huzza! She rises o'er the sea."

90735

Sung by the Owen party on shipboard, en route to New Harmony

b. Robert Owen at the meeting just after the Adoption of the first Constitution.

My Friends:

Your "Yea" this night hath placed us under law
 Which points to fairer days and happier life
 And by your judgment will we gladly bide.
 My hopes are high and I am moved to look
 Upon this goodly place in which to work
 Out social dreams that haunt me night and day;

Not dreams but schemes that must come true at last.
 In them I see the little children saved
 From blighted life that they must surely live
 But for our guiding hand to lead them on ;
 And men no longer wretched, starved and sad,
 But filled with hope and pride to meet life's needs ;
 And women looking forth each day with trust,
 And all men brothers in a common hope,
 And sharers in a daily toil made sweet
 By knowledge, science, art, and fellowship
 Without which, this our life were poor indeed.
 All these and more I see must come to pass !
 Here with right-minded helpers, striving each
 The same high end to win in different way,
 What can we not achieve in this fair spot,
 Both for ourselves and other souls to come
 In far off time, it may be centuries hence,
 Who will new purpose take from our resolve,
 And, striving, make their social schemes work out,
 And live with men as brothers, sharing all
 Of goods, and pain and joy and worthy toil.
 This is, my friends, the goal my life would reach !

(A moment's pause.)

WILLIAM PELHAM.—(*Stands till recognized by the chair before speaking.*)

This meeting reaches now a happy close.
 Our constitution makes provision full
 For guidance, check, and unforeseen events.
 Thanks to our leader's counsel wise and true,
 On which we more and more shall look for help
 In days to come when questions grow perplexed.

THOMAS PALMER.—(*After being recognized by the chair.*)

In looking round upon such numbers here
 I puzzled am, to know the reason why?
 What brought them hence who heralded the start
 Of our community untried and new?

ROBERT OWEN.—

That is because my intent was made known
 And men who sought to find a better life,
 Hoped here they might begin to live anew.

WILLIAM TWIGG.—(*Upon being recognized.*)

Well pleased I am ; our name henceforth shall be
 "New Harmony," not simple, "Harmonie."

WILLIAM OWEN.—

“New Harmony” seems better to express
Our purpose here in keeping all that’s good
And adding unto that, free thought, free speech,
And opportunity for happiness
Which makes for growth and good and larger life.
All this is but a newer Harmony.
Well pleased am I you like the change in name.

WILLIAM SAMPSON.—(*Recognized by the chair.*)

So great and grand seems this our starting out
That I am pressed our leader here to ask
How long these dreams of better social life
Have haunted him and when they first commenced
To shape themselves as possible for man
To meet life’s higher issues and be more a man?

ROBERT OWEN.—

That story would be long to tell, O, Friend!
Including my whole life since first I saw
Man’s labor set aside by the machine;
No way there seemed to win back happiness
But effort joined co-operate to one end.
It was in Scotland that this came to me.
But this home of the free, and untried ways
Did lure me on, and here we start to-night.

ROBERT JENNINGS.—

I have firm faith in our experiment.
But those there are who pointed questions ask,
“What get you out of this in worldly goods?”

ROBERT OWEN.—

Who asked such question knows not of our aim!
To offset suffering and the ills of life,
’Tis not what out of this we here do get;
What we put in, is now our deep concern.
This done, the rest is left to time and tide.

PEOPLE.—Good! Good! Good!

ROBERT JENNINGS.—

I thank our leader wise for his remarks
“What can I put in?” is the question now.

ROBERT OWEN.—

The hour is late. Much has been done to-night.
But I see here the music lovers’ sign

Of instruments suggestive of delight,
And doubtless many voices too are here
Awaiting chance to pour forth in full tone.
Let music be our closing word this time.

Band plays Scotch airs. Many go forward to greet the leader.)

SCENE II. THE WELCOME TO THE BOAT LOAD OF KNOWLEDGE, 1826

MUSIC BY THE BAND

TRUMPETER

Now look and see our noted guests arrive,
"Boat Load of Knowledge" they henceforth are called,
And greetings from the children welcome them with maypole
dance.

Let the fixing of the maypole in the centre of the stage be a part of the acting and the conversation be heard as is the other speeches.

Persons arranging the Pole: Robert Jennings, William Sampson, John Cooper. (Come in together, each bearing some part of the work.)

ROBERT JENNINGS.—(*Carrying the pole.*) Bright day for the guests,
if they come to-day!

JOHN COOPER.—Who are to come on the Philanthropist? I hope they'll
come to-day, I want to see them.

ROBERT JENNINGS.—(*Looking up from his work.*) Well, they look
for our leader, Robert Owen, back, and a letter a week ago said his
eldest son, Robert Dale Owen, is coming too.

WILLIAM SAMPSON.—Some one told me there was no naming of the
scientists, and artists, and musicians, and inventors, and teachers
coming on the boat, and that the boat was already called the "Boat
Load of Knowledge."

JOHN COOPER.—I like the name "Boat Load of Knowledge."

ROBERT JENNINGS.—Yes, "Boat Load of Knowledge" is very suitable
for such a cargo of learning as it carries.

JOHN COOPER.—The maypole will soon be up. Are the children ready?

WILLIAM SAMPSON.—You may be sure that the children will be on
hand when anything is to be done! They'll enjoy it greatly!

ROBERT JENNINGS.—(*As the maypole is finished.*) Listen! (*All stop.*) Just finished in time! Hear that shout! (*Heard in the distance.*) “The boat has come!” “The Boat Load of Knowledge!” “The Boat Load of Knowledge!”

JOHN COOPER.—Let’s go see. (*All pick up tools and go out the middle door.*)

Music is heard and the children are seen with baskets of flowers or leaves in their hands, strewing them as they come, for the visitors to walk on. Children divide and form in two lines between which the visitors pass. The visitors are as follows:

BOAT LOAD OF KNOWLEDGE

ROBERT OWEN, founder of the community.

ROBERT DALE OWEN, eldest son, statesman and author.

WILLIAM MACLURE, geologist, philanthropist, educator.

THOMAS SAY, scientific author, father of American zoology.

CHARLES ALEXANDER LESUEUR, naturalist, artist.

DR. GERARD TROOST, Holland geologist, mineralogist.

WILLIAM PHIQUEPAL D’ARUSMONT, teacher of mathematics and music.

FRANCES WRIGHT, lecturer and editor, with sister.

MME. MARIE D. FRETAGEOT, teacher, Maclure’s agent.

A. E. FRETAGEOT, her son, pupil of Phiquepal.

SAMUEL CHASE, chemist.

MRS. CHASE, artist and musician.

OLIVER EVANS, JR., son of the inventor. Plow factory.

JOHN BEAL, wife and daughter. Mr. Beal a teacher.

PETER DUCLOS, nephew of Mme. Fretageot, scenic art.

VICTOR DUCLOS, nephew of Mme. Fretageot, pupil of Phiquepal.

VIRGINIA DU PALAIS, married William Augustus Twigg.

VICTOR DU PALAIS, brother of Virginia.

CORNELIUS TIEBOUT, engraver and printer, with daughter.

JOHN SPEAMAN and family, one of the founders of the Academy of Natural Sciences of Philadelphia.

CAPTAIN McDONALD, Lord of the Isles, friend of Owen.

MISS LUCY SISTAIRE (and two sisters), artist, married Thomas Say.

ALLEN WARD, pupil, afterwards teacher.

MARK PENROSE, pupil in the school of industry.

BALTHAZAR, a Swiss artist.

AMADIE DUFOR, pupil of Phiquepal.

CHARLES FALQUE, pupil of Phiquepal.

Name of the boat, "Philanthropist."
Arrived January 26, 1826.

WILLIAM PELHAM.—(*Stepping to the front.*)

I now do welcome Robert Owen back
The time has heavy hung with him away.
I welcome also Robert Dale, his son,
And in the name of this community
I greet all guests that made what we now call,
Boat Load of Knowledge, from its cargo rare.
Will not our leader give us now a word?

ROBERT OWEN.—

Right glad am I to be with you again.
My thoughts have in my absence turned to you
And to the work that now before us lies.

(*Points to son*)

My son has come to aid us in all things
And these wise persons here though strangers now
Will through their science, music, art and power,
To teach and lead and make of this a place
Where all may find help in what most he likes.

THOMAS PALMER.—

Now for the children, let me greet you all.
They have for you a Maypole dance prepared
In honor of our leader and his son,
And others new to our community.

Children dance around the maypole—guests look on with pleased faces. When children are through they chassè out the center door. The guests shake hands and also go out through the center door.

SCENE III. A VISIT TO THE OWEN SCHOOL, 1826

TRUMPETER

Ho ye! Ho ye! School time is now at hand!
The Owen school now calls its children in!
Here education is the need supreme;
From infancy to youth, no pains are spared
To train and shape the young for useful life,
Where hand and eye and brain together work.



WILLIAM MACLURE

TEACHERS.—Joseph Neef, head master and linguist; Mrs. Neef and Madam Fretageot, teachers of the infant school; Phiquepal d'Arusmont, mathematics and music; Thomas Say, science (zoology); Alexander Lesueur, natural science and drawing; Cornelius Tiebout, engraver and printer; John Beal, cabinet maker.

PUPILS.—Members of the community's children.

(Members of the industrial class follow their teacher and take down their tools for work at the carpenter's bench.)

HEAD MASTER NEEF.—

All ready for work! (*pupils are standing by their posts.*)
To-day there will no new thing be commenced,
Our time we'll give to finishing our work.
To-morrow the keen-eyed inspector comes
To look upon the progress here we've made.
Now hold up each the piece that's nearest done.

Each pupil holds up the piece as commanded; no two alike.

(Next enters the class in natural history. Pupils bear in hands baskets of plants; some bringing shells from the cabinet; others stones from the community. All placing what they bring on a table in the middle of the stage for the purpose. Thomas Say and Lesueur are there.)

THOMAS SAY.—

Well done! Fine specimens you bring to-day!
One trip with such a find lasts many days,
Put by your trophies with the greatest care

THE OWEN SCHOOL.—To William Maclure, scientist and philanthropist, was entrusted the educational department of the Owen Community. He was one of the earliest champions of industrial schools. He founded a library at New Harmony that has lived and flourished through seventy-six years, and is now one of the best in the state. In accordance with his will, 160 libraries were established in Indiana and Illinois. In 1826 the industrial department of the Owen school in New Harmony were printing books that would be a credit to any vocational school now in the country. They also did splendid bench work and learned blacksmithing and other industries which this generation is now coming to. The sciences of botany, geology and nature study received great attention. The school was taught by teachers trained in Europe, men and women of experience and culture brought here by William Maclure. In the museum at New Harmony are to be seen the rollers of the printing press used in the Owen school and mathematical and arithmetical instruments that show the advanced ideas of the educators in the New Harmony experiment. Robert Owen's idea of the infant school tried in Scotland was begun here. This was twenty-one years before Froebel began the Kindergarten movement, and forms great contrast with other attempts at education in bodies of social effort.

That they be kept for other lesson's use;
 To-day the drawing master claims your time
 And by close observation of the whole
 Thus drawing well our specimen entire
 The separate parts are easily understood.

The pupils make the putting away of their specimens a feature of the action.

(While all the other classes are busily absorbed in their work the Infant class enters, accompanied by Mrs. Neef and Madam Fretageot. One of the teachers at the piano as they march in and go to the infant table at the side of the stage opposite the industrial work. The number frames of the Owen time are to be used for a little counting exercise and there will be a dance and some little game.) Teachers are very informal; the children calling Madam Fretageot "Mother."

Visitors to the school, Robert Owen, William Maclure, Frances Wright, Robert Dale Owen, Josiah Warren.

WILLIAM MACLURE.—*(To Head Master Neef.)* Have the children seen Robert Owen here since his return? *(Upon being answered no,)*

Now listen all to what our leader says,
 He comes with pleasure here our work to see.

ROBERT OWEN.—

I have not time to look at all the work
 Here carried on to-day; but pleased I am
 To see so many gathered at their tasks
 In working out our system in each line
 That trains the hand and eye and brain at once.

FRANCES WRIGHT.—

I do rejoice to see both boys and girls
 Together work in learning useful things
 And when to adult life they come no bar
 Shall separate their tasks; but they shall still
 As equals be to shape and make the laws.

WILLIAM MACLURE.—*(Going to the printing case.)*

No implement of life exceeds the press,
 It is the school and teacher of mankind.

(Pointing to a pupil.)

Bring the Disseminator here and show
 What work this school can do in printing books.

(Addressing visitors.)

Look now at this and see the workmanship
Our schoolboys here are doing day by day,
In making books to last a hundred years.

ROBERT OWEN.—

This justifies the system that we teach
In useful arts for all the needs of life,
To print and publish in this school such books.

FRANCES WRIGHT.—Do you not send the books out from this place?

WILLIAM MACLURE.—

We send our wagon out with good books filled
And knowledge we diffuse by carrying it.

ROBERT DALE OWEN.—

One day, I prophesy, your work will grow
Into a travelling library through the land.

FRANCES WRIGHT.—

That is indeed what I should call it now.
What papers have you in New Harmony?

WILLIAM MACLURE.—

New Harmony Gazette is our town's boast
We use it as a reader in the school.
Come forward, John, and read from the Gazette.

JOHN.—(*Coming forward.*) What matter is it that you wish to hear?

WILLIAM MACLURE.—Read heading first and then what you select.

JOHN.—“If we cannot reconcile all opinions, let us endeavor to unite all hearts.”

Fifty-first year
of
Political Independence.
First year of
Mental Independence.

News Item. William Maclure will give a prize of \$200 for the best essay upon the subject, “The Value of Education.”

FRANCES WRIGHT.—Good. (*Turning to William Maclure.*) Read more, John.

JOHN.—“New View of Society,” by Robert Owen, just published and for sale at the New Harmony store.

At the celebration of the National Jubilee, at Marietta, Ohio, among the set toasts was the following:

"Woman.—May the experiment about being tried in New Harmony, of the same intellectual cultivation of the sexes, prove that woman's mental capacity is equal to that of men."

FRANCES WRIGHT.—I am pleased to hear that our experiment is of interest to our neighbors.

MADAM FRETAGEOT.—(*Coming forward, greeting them.*) Gentlemen, may I ask you to see the infant school before they go out? (*All go over to the other side and see the school count, then dance, when they march out of the room through the middle door of the stage.*) (*Pointing to the pictures on the wall.*) My children learn a great deal by pictures. (*Turning to a cabinet.*) Mr. Lesueur is preparing a cabinet of mineralogy for my pupils. They love him dearly.

ROBERT OWEN.—

At nothing do I feel a greater joy
Than in delight that children's fancy holds.
You wisely let them march from view,
They ought not be confined to tasks so young.

WILLIAM MACLURE.—

You see not all to-day we here do teach,
Each master his appointed time does take
For higher mathematics, art or music,
And thus all blend in one harmonious whole.
No faculty shall dormant lie with us.

JOSIAH WARREN.—(*Coming in.*) We have our band to-day. Would you like to hear the music of our men?

WILLIAM MACLURE.—

Josiah Warren, leader of our band,
Will entertainment give us now outside.
Shall we not follow him and hear him play?

Neef has boys put away their tools and all the school go out. Following them are the guests, and the music is heard outside.

SCENE IV. A SOCIAL EVENING IN THE OWEN COMMUNITY

Note. This is a dress parade in the costumes of the Owenite time and the main feature is the impersonation of the noted visitors and members of the community. There is no fixed conversation but pantomime of it. The participants mingle through the company with the slowness and ease of gentle manners, and bow and motion the lips as if in talk. One main aim is so to arrange it, that each person will walk



FRANCES WRIGHT

across the stage before the audience at least once during the mingling time. After a while the music will begin, then the trumpeter shouts, "On with the dance," and those in the minuet gather toward the middle of the stage and the others form in picturesque groups for a background for the dancers. These persons help to center all interest in the dance. At the end of the minuet, the dancers lead the grand march from the stage and the onlookers follow in pairs after them, going with whomever they are by at the time.

The object of this scene is to bring out the social characteristics of the Owen community. The minuet is very stately and should give the audience the impression that the dancers are to the manner born.

FINALE

GRAND REVIEW OF THE PAGEANT

TRUMPETER

Give ye heed! The school children's Pageant now draws to a close! There will be a grand review of the persons as they march by. You will first hear the song, "New Harmony," sung with the music of the band.

NEW HARMONY

A CENTENNIAL TRIBUTE

Music by Mr. Fritz Krull

Good Father Rapp and worthy band from far across the sea,
First made their home in Penn's fair land and thence in "Harmonie";
Here primal forests dense were felled and happy homes sprang up,
And waving grain and garnered store till increase filled the cup.
But prosperous life could not restrain from mem'ries of the place
Where first they came to cast their lot with Freedom's new-born race;
So from their homes and fertile lands and gardens fair to see,
They back to Pennland took their way leaving dear "Harmonie."

CHORUS

Hail! all hail! to the fathers so true!
Their mem'ries we bless for what they dared do.
Rich thanks do we bring; glad songs do we sing
And rich homage pay on this jubilant day
To the fathers so true, for what they dared do,
Outlasting a century just passed away!
All honor to them on this jubilant day!

From Scotia's realm the Owen group came to fair "Harmonie"
 Where Rappite homes and fertile lands and gardens fair to see,
 All greeted them as fitting place to live their dreams so grand,
 For bettering the human race in this great Western land.
 Large souls who came from ev'ry part to learn the Master's thought,
 Here from him gained his ideas new and inspiration caught.
 To Robert Owen and his band, our debt is vast to-day;
 True pioneers in progress they to reach a better way.

CHORUS

From Harmonie her founders wise, have long since passed away;
 But they have left a shining light in which we walk to-day,
 Who meet to mark a hundred years since here they first began
 Their noble effort to uplift the entire life of man.
 Sacred this spot to every soul that sees with forward look
 And values all the good there is in life as well as book.
 Thrice sacred spot! to those who read the meaning clear and true
 Of knowledge, love and will in man, that works the power to do!

CHORUS

As the pageant ends, the band plays America and the entire audience joins in the singing. Band continues to play other selections till the company is dispersed.

ACKNOWLEDGMENT

I take this opportunity to acknowledge my indebtedness to Mr. George B. Lockwood for the free use of his book, "The New Harmony Communities," and to the Journal of William Owen, written at the time the New Harmony settlements were being made, along with the other invaluable books in the New Harmony library which have been so kindly put in my hands by the librarian, Mrs. Nora Fretageot.

I am further indebted to the kind friends in New Harmony for their generous consideration in helping to make the school children's pageant a success. My gratitude to Mrs. Corinne Barcus for the music to the stanza of the Boston Hymn, and to Mr. Fritz Krull for the music to the Centennial Tribute will be lasting.

PAGEANT COMMITTEES

ASSISTANT DIRECTORS

Introduction—Mrs. Charles K. Cox
 Pioneer Episode—Miss Louise Husband
 Rapp Episode—Mrs. Emma M. Wolfe
 Owen Episode—Mrs. D. W. Donald
 Review of the Pageant—W. B. Mumford.

GAMES

Miss Caroline C. Pelham
 Miss Sophia Miesel
 Miss Lena Heuring
 Miss Goldie V. Brill
 Mr. G. M. Hargitt

PAGEANT COMMITTEES—*Continued*

CHAIRMAN OF THE COMMITTEES

Cast—Miss Bertha E. Cox	Posters—Mrs. George L. Ford and Rose
Costumes—Mrs. Helen Chadwick	Linxwiler
Music—Miss Geraldine Pote and	Publicity—Mr. Court Corbin
Mrs. George L. Ford	Reception—Mr. J. W. Hiatt
Stage Properties—Mr. Will Chaffin	

ADVISORY COMMITTEE

Governor Samuel Ralston	W. V. Mangrum	Mrs. Bella Golden
Charles Greathouse	Meredith Nicholson	Mrs. Elisa L. Ford
George B. Lockwood	Booth Tarkington	Mrs. Phoebe Stoker Elliott
William Lowe Bryan	Mrs. Julia Fried Walker	Miss Anna Birbeck Ford
Logan Esary	Mrs. Eugene F. Owen	

CHIEF TRUMPETER—MR. ROBERT CHAFFIN

NEW HARMONY SCHOOL CHILDREN
PRESENTING THE PAGEANT*Primary Grades*

Dalton Anderson
 Della Anderson
 Margaret Armstrong
 Elmer Axton
 Elwood Axton
 Leslie Axton
 Ruth Axton
 Everett Axton
 William Benton
 Elbert Burrows
 Mary Louise Burrows
 Russell Burrows
 Elizabeth Bruce
 Priscilla Bruce
 Gladys Chaffin
 Goldie Clayton
 Joseph Colgate
 Joseph Conrad
 Fannie Cox
 Mary Cox
 Stella Crackels
 Anna Davis
 Ina Davis
 Maurice Davis
 Denzill Dunbar
 Frank Eaton
 Helen Endicott
 Lloyd Fettinger
 Georgia Fischer
 Robert Franklin
 Theodore Frayser
 Chester Freeman

Genevieve Freeman
 Gordon Freeman
 Guy Freeman
 Mary Fretageot
 Copeland Garris
 Joseph Garris
 Alfred Gentry
 Mary Given
 Charles Givens
 Beulah Goodman
 Margie Goodman
 Julia Green
 Charles Gregory
 Viola Gregory
 Camilla Harvey
 Fannie Heckman
 Francis Heckman
 Ivan Hinderliter
 Paul Hobby
 Eloise Hopson
 Herschell Holland
 Lena Holland
 Elmer Holles
 Genevieve Hollis
 George Horton
 Lavona Huff
 Harold Hugo
 Edgar Hunter
 Genevieve Hurd
 Gerald Hurd
 Maurice Hurd
 Richard Hurd
 Mabel Johnson

Richard Johnson
 Mabel Jones
 Charles Kemmerling
 Gennie Kemmerling
 Helen Kramer
 Helen Kuykendall
 Herbert Lane
 Paulinees Lawless
 Harry Linville
 Joseph Loehr
 Robert Loehr
 John Mangrum
 Beulah Marshall
 Dora Marshall
 Sylvester Marshall
 Louis Matler
 Nellie McCoy
 Chester Morris
 Roy Morris
 Nora Moutrey
 Robert Moutrey
 Gladys Mynatt
 Gussie O'Neel
 Raymond Nelson
 Sarah Nelson
 Neva Nickens
 Lena Owens
 Malcom Owens
 Horace Parker
 Aleta Pelt
 Fred Pendle
 Georgia Perry
 Lillie Petty

SCHOOL CHILDREN—*Continued*

Percy Petty
Lena Pevens
Neva Pickens
Dorothy Pool
Orum Rawlings
Arthur Rutledge
Elsie Rutledge
Roy Sanders
Floyd Schaffer
Frances Shephard
John Shephard
Rosana Shephard
Lilian Smith
Nora Smith
Dale Stallings
Henrietta Stanley
Worth Stanley
Eloise Stone
Geraldine Stone
Della Strickland
Irene Voliva
May Voliva
Aline Wade
Chelsia Wade
Pearl Wade
Arthur Watson
Elbert Watson
Ellolee Welchance
Paul Welchance
Thelma Welchance
Oma White
Irma Whitehead
Ellen Wiggins
Fern Wiggins
Fred Wiggins
Ercell Willy
Menzie Worley
Walter Worley
John Wright
Elizabeth York

Grammar Grades

Robert Alsop
Bennie Anderson
Catherine Anderson
Clara Anderson
Richard Anderson
Mildred Arman
Maurice Armstrong
Dorothy Axton
Eugenia Bailey
Jeanette Bailey

Copeland Baldwin
Lena Baldwin
Aline Bluff
Ivarene Burgett
Elzada Burrows
Marie Cain
John Carr
Presley Carr
Lela Cato
Ruth Cato
Harold Chaffin
Roy Clayton
Hester Collins
Lucile Conrad
Ethel Cox
Lonnie Cox
Mary Cox
Wallace Cox
Vincent Crabb
Vera Davis
Bessie Denbo
Joseph Denninger
Rosa Denninger
John Donald
Frank Egler
Geraldine Endicott
Ralph Endicott
Edna Freeman
Ethel Freeman
Garris Freeman
Paul Freeman
Roy Freeman
Walter Fimmel
Lydia Frieg
Maxwell Garris
Martin Greve
Malcolm Hancock
Kenneth Hayden
Albert Heckman
Eloise Hedge
Elsie Hempfling
Marie Holmes

Anna Horton
Margie Huff
Herbert Hugo
Menzie Kemmerling
Winfred Lance
Merrill Mann
Inez Martin
Viola Martin
Stanley Mitchell
Herbert Moore

Iva Moutray
Jessie Moutray
Erma Nickens
Vern Nickens
Milford O'Neel
Ethel Oxford
Charlie Pendle
Maude Pendle
Naomi Rawlings
Arvis Smith
Donald Smith
Helen Smith
Orvall Smith
Etta Stallings
Marcella Stallings
Ralph Stanley
Carl Stephens
Elsie Stephens
Joseph Stockert
Frederick Stockert
Bessie Streamer
Etna Streamer
Nellie Strickland
Ernest Sundermeier
Pearl Volvia
Andrew Vandaveer
Bertha Wade
Mary Wade
William Wade
Elsie Watson
Winston Welchance
Edwin Willy
Hugh White
Mina White
Martha Whitehead
Maurice Whitehead
Alfred Wright
Roy Wright
Paul York

High School

Bunell Alsop
Leora Armstrong
Mary Bailey
Ellwood Burrows
Robert Chaffin
Mildred Collins
Eunice Cox
Margaret Cox
Raymond Cox
Margaret Crabb

George Dinger
Dorothy Donald
Mildred Donald
Agnes Drinkwater
Ruth Elliott
Mabel Endicott
Harold Frazier
Bertha Freeman
Noah Fifer
Mary Frieg
Ethel Green
Herbert Hall
Bernice Hawkins
Dewy Hancock
Louis Heckmann
Robert Hinson
Clara May Hobby
Helen Horton
Geraldine Hume
Arvil Hyatt
Alvin Johnson
Paul Johnson
Oliver Kemmerling
Pote Kemmerling
Charles Lawless
Richard Lawless
Rose Linxwiler
Elmer Miller
Elmer Meyers
Mina Robinson
Kenneth Nash
Earl Neel
Mabel Pendle
Lawrence Record
Manford Record
John Rutledge
Ruth Saltzman
Charles Schisley
Wilbur Smith
Neva Stockert
Isabelle Stallings
Natalie Wade
Pearl Wade
Cloyce Walls
Mabel Whittaker
Owen Willy
Gordon Wilson
Bessie Woodson
Oliver Wolfe
Nettie York



